*613 778 182 682 The nazaala as a regulatory mechanism functions only between secondary segments. This indicates that blood-revenge as a negative sanction is operative only in the external system of political relations. Political relations at this level, where the feeling of corporateness is relatively lacking, are in delicate balance. Therefore, once conflict is successfully mediated and the injury redressed, it is best forgotten, for it is unlikely that either party feels their rights have been completely restored.

683 Sanctions against personal injury, besides killing, are dealt out in terms of fines, the fines being figured as proportions of the diiya. Every part of the body has a price on it: the Bedouins say, "Banu Adam kill-i-filuus" ("The sons of Adam are all money"). A proportion of the diiya is due for injury to any of the following parts of the body: the beard, hair on the head and the nape of the neck, and eyelashes; wounds to any part of the body; fractures and dislocations of bones; the tongue and the teeth; the testicles and the breasts; and the loss of mind. Bodily injuries are [463] evaluated by a considered expert, the nathaara ("the keen-• [305] eyed one"). If the services of a nathaara become necessary in al-Qasr, the barber in Marsa Matruh (the same person who performs most of the Bedouins' circumcisions) fills the role. [178] But the Bedouins say, "Now that we are educated we are able to make our own evaluations."